

the method of it was very different from ours. The notion of societal welfare was not wanting, although it was never consciously put before themselves as their purpose. It was pestilence, as a visitation of the wrath of ghosts on all, or war, which first taught this idea, because war was connected with victory over a neighboring group. The Bataks have a legend that men once married their fathers' sisters' daughters, but calamities followed and so those marriages were tabooed.¹ This inference and the cases mentioned in sec. 28 show a conception of societal welfare and of its relation to states and acts as conditions.

37. The imaginative element. The correct apprehension of facts and events by the mind, and the correct inferences as to the relations between them, constitute knowledge, and it is chiefly by knowledge that men have become better able to live well on earth. Therefore the alternation between experience or observation and the Intellectual processes by which the sense, sequence, interdependence, and rational consequences of facts are ascertained, is undoubtedly the most important process for winning increased power to live well. Yet we find that this process has been liable to most pernicious errors. The imagination has interfered with the reason and furnished objects of pursuit to men, which have wasted and dissipated their energies. Especially the alternations of observation and deduction have been traversed by vanity and superstition which have introduced delusions. As a consequence, men have turned their backs on welfare and reality, in order to pursue beauty, glory, poetry, and dithyrambic rhetoric, pleasure, fame, adventure, and phantasms. Every group, in every age, has had its "ideals" for which it has

striven, as if men had blown bubbles into the air,
and then,
entranced by their beautiful colors, had leaped to
catch them.
In the very processes of analysis and deduction
the most pernicious errors find entrance. We note our
experience in every
action or event. We study the significance from
experience.
We deduce a conviction as to what we may best
do when the
case arises again. Undoubtedly this is just what we
ought to do
in order to live well. The process presents us a
constant reiteration

¹ *Bijdragen tot T. L. en V.-kunde*, XLI, 203.